CUP21 g.37/45

Some SEASONABLE

REMARKS

UPON THE

Seaſonable WARNING

BY THE

Commiſſion of the Church of *Scotland*,

Concerning the

Danger of Popery.

I. THIS Commiſſion is an Eccleſiaſtick-Court that has no Foundation in our Law; we find little of it under the firſt Eſtabliſhment of Presbytery; it was model'd, as it now ſtands, in the Days of the Covenant, to carry on the Confuſion of theſe Times with the better Grace; and its Province was to watch over the Actions of their Prince, to blacken his Adminiſtration, to blow Fears and Jealouſies among the People; and, by ſuch ſeaſonable Warnings as this, keep them up in a conſtant Ferment with the Danger of Popery: It was indeed the Mint wherein was ſtruck all the Political Lies and Slander that diſturb'd the Reign, and ſhortned the Days of the Royal Martyr.

II. The preſent Commiſſion has fully anſwer'd the Ends of its Original Inſtitution, by publiſhing at this Juncture their Warning, which, for its Malice and Calumny, is nothing ſhort of whatever dropt from the Pen of their Predeceſſors; and their ſending it up to *A------w B-----l*, the great Retailer of publick Scandal at *London*, is a manifeſt Proof they had no other View by it, than the pious Intention to blow the Coal, inflame the People, arm one Part of the Nation againſt the other, and both againſt the Government.

III. This Warning was originally none of your Production, both the Stile and Contrivance of it betrays it to be of Foreign Growth, indeed ſo Foreign, that it was read 3 or 4 times over before the Brethren of the lower Size could underſtand it; and if, according to that Petition of your Prayer, *God had bleſſed you with a ſound Judgment* (of which ye have much need) ye had dropt ſuch a Compoſition of Slander and Malice, which would better have become one of Mr. *Ridpath* and his Printer's Character to have ſubſcribed, than the Moderator and Clerk of a General Aſſembly.

IV. This

IV. This Warning, concerning the Danger of Popery, is the more ſeaſonable, that it comes abroad at a Time when we have more Security againſt it than ever we have yet had ſince the Revolution; but they have groſly miſmanag'd the Matter; for had they told us, That the Pope of *Rome*, with his triple Crown, and his Cardinals about him, was ſaying Maſs, upon St. *Louis* Day, in the Queen's Chappel at *Holyrood-Houſe*, this had been ſomething to the Purpoſe, and they had been very ſafe; for none would venture to deny it, if he had not a Mind to be look'd upon as a ſuſpected Perſon; but if the Papiſts (as they ſay) be as inſolent as ever they have been at any Time ſince the Reformation; (tho' we all remember a Time they were more ſo) and if they have ſet up openly their Idolatrous Worſhip; Who, I pray, are to blame for that? Has not the Adminiſtration of the Government under the Queen been (ever ſince the Revolution) put into the Hands of you the Presbyterians? And if by your Neglect or Indulgence to the Papiſts, they are become ſo inſolent, the Queen may ſhew a Mark of Her Diſpleaſure, and put the Government into other Hands who can and will ſerve Her to better Purpoſe.

V. They are but weak Chriſtians who do not ſee, that Popery is brought in here, only as a Blind to cover the bold Attack they are to make upon the prevailing Ceremonies and Liturgy of the Church of *England*; Popery was the Cry in the Days of *Forty One*; but it was Prelacy and the Liturgy of the Church of *England* that was mark'd out for Deſtruction: And your Behaviour under the Reign of the late King *James*, will cut you ſhort of any Pretence ye can make to a Zeal againſt Popery. Is there not the ſame Cry in *England* of the Danger of Popery? And yet none knows for what.

VI. When ye tell us, that the Liturgy of the Church, is a Yoke, which neither ye nor your Fathers were able to bear: I put the Queſtion to you, Who has wreath'd this Yoke about your Neck? Sure I am, neither the Queen nor the Laws have required it of any *Scots*-Man; it is left to every Man's Choice: And certainly that Yoke cannot but ſit eaſily upon the Neck of him who chuſes to bear it, and looks upon it as an Ornament.

VII. You ſay, That when the Liturgy is read, the Collect for the Queen is generally omitted; which I ſay is generally falſe; and tho' it were true, I had rather they did ſo, than pray in ſuch a knaviſh Manner as ſome of you do, *viz.* Bleſs the Queen; and good Lord, Thou Lord of Hoſts, haſten the Time when the Crown ſhall be ſet upon the Head of the illuſtrious Houſe of *Hanover*. Two Petitions not ſo well button'd together; and whoever will take the Pains to read over this your Warning, will find, that the Queen is only mention'd overly and for Form-Sake; no Prayer for Length of Days to Her; but throughout the Whole, ye'll read, in great Letters, a warm Concern for the Family of *Hanover*, (which is well done) and a hearty Prayer that God would *eminently* bleſs them, that is, as I take it, more than the Queen or any other Perſon whatſoever; we call this in *Scotland*, looking to the riſing Sun; but bleſſed be God, the Queen is in perfect Health.

VIII. As for that deep and learned Secret in Genealogy, That the Princeſs *Sophia* is the Grand Daughter of King *James* VI. of *Scotland*, and First of *England*; I hope that Princeſs, and our gracious Queen, will ever bear in Mind the good Advice the Grandfather gave his Son, and by him to all who ſhould deſcend from him. *Take heed (my Son) to ſuch Puritans, very Peſts in the Church and Commonweal, whom no Deſerts can oblige, neither Oaths nor Promiſes bind, breathing nothing but Sedition and Calumnies, aſpiring without Meaſure, railing without Reaſon, and making their own Imaginations (without any Warrant from the Word of God) the Square of their Conſcience; I proteſt before the Great God, and ſince I am here, as upon my Teſtament, it is no Place for me to lie in; that ye ſhall never find with any Highland or Border Thieves greater Ingratitude, and more Lies, and vile Perjuries, than with thoſe Phanatick Spirits; and ſuffer not the Principals of them to brook your Land, except you would keep them for trying your Patience, as* Socrates *did an evil Wife.* Thus far that wiſe Prince, who had liv'd among them, and knew them well; and fatal Experience may convince every one of his Poſterity, that he was in the Right.

IX. Ye tell us, That those in *Scotland* who are for the *English* Liturgy, are Jacobites: An odious Name ye clap upon every Thing and Person ye do not like: 'Tis no small Comfort to us to hear that the same Charge is given in by the Factious Party in *England*, against all those who wish Well to the Church and Monarchy. And as we in *Scotland* do not believe this of the *English*; so we expect they'll believe no hard Thing of us: And for their Satisfaction I tell them, That the Episcopal Party in *Scotland* is made up for the most part of the Nobility and Gentry of the Nation; and that there is not One of Ten of the landed Gentry, nor One of Twenty of the Nobility, who are of Age and Protestants, who have not taken the Oaths; the greatest Proof the Law requires of our Duty and Affection to the Government.

X. As for the Arguments and Artifices ye answer; ye pickt 'em up only from a pragmatical Fellow or Two in a Coffee-House: And as it was below your Station to take Notice of 'em; so 'tis as much beneath mine to defend 'em: Only I could wish, ye had been a little more clear in that Paragraph which concerns the Union; it seems to be much of a piece with your Behaviour at the Time of the making of it. I have with more than ordinary Care read over your Addresses at that Time, and the Whole of them (I have seen) are such an arrant Juggle, that I could never learn by them what Side of the Question ye were for; all your Concren seems to centre in the Security of your Kirk-Government, as if it matter'd not what became of any other Thing. Dear Brethren, ye may remember, that all the Evils that befel the Nation under Episcopacy, were charged by the Presbyterian-Teachers upon that Government; and if I recriminate, ye have a sad Account to make: And to look no further back than the Year 1638, What Evils befel our Nation during all that Time of your Establishment? What Havock and Desolation in the Field? What Blood was spilt in the Streets? Were not the Scaffolds daily reeking with the best Blood of the Nation, for no other Fault but their firm Adherence to the Crown and Mitre? Ye run down all before you, and your Prince among the rest; and where did all this end? Even in your own and your Country's Ruin; we became a Province to our more powerful Neighbours, and Strangers rul'd over us: And thus we continu'd for many Years together, till the Crown and Mitre, ye had trode under Foot, were restor'd, which put an End to all that Desolation and Confusion, which had for the Course of Twenty Years brought our Nation so low. Upon a new Turn of Affairs you came in again, and ever since, (I speak it with Regret) we have had a necessary War or Famine. I go no further, lest I should be mistaken; all my innocent Design being to convince my Country-Men of those Misfortunes that have ever accompany'd the Establishment of Presbytery among us: How little Peace and Quiet we have been blessed with? And that now, when others have begun to taste of the Sweets of Peace, our Situation is so obvious that it spares my Labour: And were it not for the good Nature of the *English* Tories, and the Firmness the *Scots* Tories have shewn upon all Occasions to the Rights and Interest of their Country, we could expect little Relief, so long as we have a different Establishment in Church Matters, which, of all others, occasions the greatest Animosities, and keep People at the greatest Distance.

XI. I had almost forgot your Vapouring over your Lenity to the Episcopal Clergy: Ye only took their Livings from them; and indeed ye might as well have cut their Throats, as to have entail'd upon them a Life of Want and Misery: All the Favour they pleaded from you, was a Toleration to say the *Lord's Prayer*, and to sing the *Gloria Patri*, *&c.* and with great Tenderness, you the Gentlemen of the Commission addres's'd the Parliament, and told them, That were to establish Iniquity by a Law; and in the *Spirit of Meekness*, threatned the Curse of God upon them, and their Families, if they granted a Toleration. The Reverend Mr. *Greenshields* is a remarkable Instance of your Lenity, and a Proof too that ye never prosecuted any Man who was not disaffected to the Government: And if all the Episcopal Clergy have not met with Severities, that is owing to their own good Behaviour, and not to your Moderation: We had not the Courage of your Martyrs, who scorn'd to die for smaller Matters than Treason, Murder, and Rebellion. I dare you to give me but one Instance, of any who suffer'd under Episcopacy for any Point of Faith, or Godliness either.

XII. In

XII. In the petitory Part of your *Warning*, ye pray, That God would give you a Spirit of Wiſdom to underſtand the Times: And if God had heard your Prayers, there had been no need of thoſe Remarks. Alas, Brethren, 'tis not ſo with you, as in the Days of *Forty One*, when all was going your Way: Our Nation has quite loſt the gay Humour of *Dancing after your Pipe*; and I am perſuaded there is not a wiſe Man of your Communion, who will not be ſcandaliz'd at your Endeavours to break and undermine that mutual Confidence among *Scots* Men, which is ſo neceſſary at this Juncture, for the Welfare of your Country. Upon the Review of all, I ſolemnly declare, I have taken the Field, and come to Sharps, much againſt my Inclination; and if, under the Heat of my Provocation, I have laid on, and left ſome ill-favour'd Gaſhes behind me, I claim the common Privilege, That the Aggreſſor ſhould bear the Blame, and be at the Charge of the Cure: And I am under ſuch ſenſible Convictions, that this is not the proper Seaſon for *Scots* Men to break among themſelves, that ſhould I meet with a new Challenge, I'll keep at Home, and not appear in the Field; I'll be a Quaker for once, unleſs ye bear ſo hard upon me as to raiſe the Old Man. And to convince you, that all is over with me at this Bout, I'll offer Two Advices, the one to pleaſe you, the other to pleaſe my ſelf. And, *Firſt*, Seeing the Church of *England* is the Mark ye ſhoot at, ye ſhould conſider in your After-Warnings (I know you better than to think this will be your laſt) that ſhe is not to be run down by open Force: This was the Rock upon which your Friends in *England* were ſhipwreck'd ſome few Years ago; all your Works muſt be carry'd on under Ground; ye muſt do with Her as ye did with CHARLES STEWART, give out, That ye had nothing more at Heart than his Safety, Honour, and Glory; (as the Event ſhew'd) ye muſt be ever crying, That Popery is at the Door; Fair-play will never do, all muſt be done by vertue of *Hocus-Pocus*. *Probatum eſt*.

My *Other* Advice is, That ye would live neighbourly with the Miniſters of the Epiſcopal Communion, and not be ſtill arming the Government againſt a few harmleſs old Men, who have liv'd theſe Five and Twenty Years peaceably under the Government, tho' put under all the Temptations of Poverty and Want to diſturb it; and againſt whom nothing can be objected, but their Misfortune of being miſled by the Primitive-Fathers, and by ſome of the ableſt Doctors ever *England* bred.

P. S. We have received and diſtributed to the poorer Sort of People in *Scotland*, Sixteen Thouſand Common-Prayer-Books, which were bought with the Money that was given for that End laſt Seſſion of Parliament by the Lords and Commons; by which it will be found, that That wiſe Parliament had much at Heart the Security of their Church, and have given an additional Strength to it, by the Encouragement they gave to the propagating their *Liturgy* in *Scotland*. This will give the Brethren of the other Side ſuch Work at Home, that they'll not find Leiſure to march (as *formerly* over the *Tweed*) to Reform their Neighbours.

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